

15. Pass us not by¹ with your thousands of herds of cattle and horses ; let your protection abide near us.

16* The purple-tinted Dawn has appeared, the mistress of the sacrifice² spreads her light; let your protection abide near me.

17. ASWINS, the splendidly-brilliant (sun cleaves the darkness) as the woodman with his axe a tree ; let your protection abide near me.

18. ³⁰ bold SAPTAVAEHRI, distressed by the en-tangling and detaining (basket)/ break through it as through a city; let your protection (Asm^s) abide near me.

SifoLL Y. (LXXIY.)

The *EisJii* is GOPAVA^A. ; the deity of the first twelve verses is A0JTC, of the last three the donation of Jong SRUTAJLVAST (who had offered an *aswamedha* on the bank of the *Pan&hni*) ; the metre of the first, fourth, seventh, tenth and last three verses. is *Anu&htubli*, of the second, third, fifth, sixth, eighth, ninth, eleventh, and twelfth *Gayatri*.

1. ⁵Food-desiring (priests, worship) AGSI, who is ***

¹ I have adopted tf'« explanation of *wd ati fchvatam* from Sayana's Comm. on i. 4. 3. He here takes *atixLyah* as for *prat&h&ah (pratydkhyah?)*, 'do not reject (or neglect) us, etc.

³ *Ritdvciri* is sometimes explained as *yajnavaii*, sometimes as *satyavati*, "irathfoL"

³ This is supposed to be addressed by *Sajptavadhri* to himself,

or by *Gopavana* to *Saptaradhrt*.

⁴ So Sayana; but *krishnaya* *Mdhi&o rfsc*
probably means

"distressed by the black people." *

⁵ *Sdma, Teda*, I. 1. 2. 4. 7; II. 7. 2. 12. 1.